

AR-RISALAH

March 1983

Jumada Al-Thani 1403H

THE VOICE OF MUSLIMS IN MILWAUKEE

O ye who believe! If ye help (the cause of) Allah, He will help you and make your foothold firm.

Number 15

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصْرُوا اللَّهَ يَصْرِكُمْ
وَيُبَيِّتْ أَقْدَامَكُمْ

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EDITORIAL

There are several disadvantages of living in the United States as a Muslim in a predominantly un-Islamic environment. However, there are two aspects of living here that are particularly appealing. First, we have the opportunity in Islamic communities here to live and interact with Muslims of totally varied backgrounds. We have Muslims here from different countries, who speak different languages, eat different types of food and are diverse in many other aspects- yet we in the true Islamic spirit of one Ummah get together as slaves of one Lord, to worship our Creator and to know each other as brothers in Islam. The thread that ties us together is our common belief, capturing the very idea of an Islamic Ummah. Secondly, we do not have any Islamic clergymen. Islam never intended that there should be people whose sole occupation is to be an Imam. Islamic knowledge is compulsory for all Muslims and we are supposed to practice Islam as well as earn a living. Alhamdulillah all of us here have an occupation and we still come to the Masjid and are Imams, or give lectures on Islam or teach Islam to our children. For this reason, some times we are unable to devote time regularly for the activities that are lower on our priority list. The last issue of Ar-Risalah came out in the month of Muharram (Nov. 1982) and it has taken us some time to publish this one. Inshaullah, we shall try to be more regular in future.

There are certain features that we intend, inshaullah, to have in every issue. These include the Sisters' Section, the Children's page- which may comprise crosswords or quizzes and the best essay written on a given topic, "Learn a Hadith" and "Learn a Du'a", and Community News. Please do take the trouble to show the Children's page to your kids. The Hadith and Du'a are meant to be memorized, not just read and forgotten. Besides these regular features, inshaullah, we shall have articles on any issue of concern to Muslims. We urge you to contribute in this area. We are now accepting articles for the next issue.

MASSACRE - HINDU STYLE

The scene is a village in Assam (India), a land of rain and thunder, of hills and of tea plantations. The village is inhabited by a people different in religion and culture from the majority of the country's population. They are, for that reason, under a threat of annihilation and are preparing for a fight to the finish. The safety of their women and children is their main concern. So the men have decided to go out and meet the challenge on the outskirts of the village so that the families may not be caught in the battle.

On the opposite side, a multitude of hostile people are massing to attack. A party of attackers engage the defenders in an unequal battle. The rest, consisting of several thousand "brave warriors" armed to the teeth, with swords, spears, bows and arrows and guns, line up for attack on the village which is now empty of its men. The battle cry goes up and the assault begins, with columns after columns rushing down the field. Panic-stricken and terrified, the women and children run out into the open. Some of them are old women in their eighties. Some are younger, with infants clinging to their breasts. Some are children who are just learning to walk. The front columns shoot their arrows piercing the necks of some of the infants. The bodies fall and are strewn all over the paddy fields. Soon the attackers fall on the fleeing folks and mow them down to the last child. The energies of the "brave warriors" are still not spent. Their thirst for blood is not yet quenched. They now slash, pierce and cut open the bodies of those who have already fallen. The victims in this episode, as in most cases, are Muslims and the victors Hindus and the operation is :Massacre - Hindu Style!

Such scenes are not uncommon in the land of Gandhi and Nehru and are certainly not unfamiliar to the more than seventy million Muslims of India. But the outside world is unaware of these happenings because of the facade of Gandhian philosophy which has so successfully masked the real face of India. This time however, the Hindu violence was caught with its pants down as the State of Assam was already swarmed by reporters who were covering the provincial elections.

Today the intellectuals all over the world are being entertained by Ricard Attenborough's movie "Gandhi" and are being given a lesson in the philosophy of non-violence and passive resistance. But no intellectual, not even Mr. Attenborough, can unravel the mysteries of Gandhian non-violence unless he understands the Hindu philosophy. Hinduism is not only a pluralistic religion, but most Hindu gods and goddesses are multifaceted. An onlooker may be staring at the smiling face of a diety, full of mercy and kindness. The captivating smile, however, conceals a wrath of unmeasurable dimensions. This universal hypocrisy pervades every corner of Hindu society. It is manifest in history and it is manifest in contemporary politics.

When the Indians resorted to Gandhian non-violence against the British, it was because they were unwilling to fight a superior power. As soon as the independence was magnanimously granted there was no place for Gandhi in their lives any more and he was duly assassinated. They then turned to the weaker enemies and plunged the country into a blood bath the like of which has been seldom witnessed in recent history. After Gandhi it was the time for Nehruism, a combination of Machiavellian statesmanship and Ceasarian aggression. The territorial expansion began with the usurpation of Kashmir. A belligerent face was turned towards China in the name of territorial integrity until the military debacle of 1962. The lesson was quickly learned and all the territorial claims against China were placed in cold storage. Nobody talks about them any more. Pakistan was a different ball game; a much smaller country with one fifth of the population, ruled by despots and corrupt officials, torn apart by regionalism and foolishly unaware of it's vulnerability. Yet it was not safe enough for the Hindu army to invade until the Pakistanis went on a spree of self destruction in a civil war.

The greatest Hindu hypocrisy is in the relations with Muslim countries. The Indian government appears to support the legitimate rights of the Palestinian people against the State of Israel. India stands to gain considerably from this policy because of her voluminous trade with the Arab countries which is vital for her economy. But every Hindu, rich or poor, admires the Israelis and has nothing but hatred for Muslims in general and Arabs in particular. On the other hand, the Indian Muslim considers every Muslim in the world to be

his own flesh and blood. There are several instances where the Muslims in India have willingly contributed both their money and their lives for the cause of Islam. That is why it is so painful that the Muslim world disregards the plight of Indian Muslims for the sake of expediency in their dealings with the government of India.

Editor's Note

Recent events in Assam and Lebanon prove yet again that nowadays the life of a Muslim is the most easily dispensable item. It has become so cheap, that our enemies are not even willing to use costly weapons to kill us. In Cambodia the communists would batter the heads of Muslim children against tree trunks to avoid wasting a bullet. In Assam, hundreds of Muslims were massacred using crude instruments like axes. This ease with which Muslims are being slaughtered is not restricted to one part pf the world. Whether it be Syria or Egypt, India or Cambodia, Lebanon or Indonisia - the most gruesome stories of the slaying of Muslims can be found. The meaning of the statement of the prophet (pbuh) now becomes apparent. " It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the prophet (pbuh), " Will that be because of our small number on that day? " The prophet said : " Nay! your number will be great, but you will be rubbish like the rubbish of flood water. And certainly Allah will remove from the breasts of your enemies ' the fear from you ' and surely He will throw Wahan in your hearts. " A person asked : " What is Wahan, O Allah's apostle? " The prophet (pbuh) said; " Wahan is to love this world and to hate the death..... If you deserted the Jihad in Allah's cause, Allah will cover you with humiliation and it will not be removed till you turn back to your religion. " (Abu Daud)

While the death toll in Assam increases daily, the rest of the Muslims carry on untouched and unaffected. Instead of learning a lesson from these events, we continue to disobey Allah and fight amongst ourselves. If there was ever a need for unity amongst the Muslims, it is now.

J I H A D

The faithful believers are exalted in rank over the angels. Unlike the angels who are created perfect, human beings have to combat their temptations and to avoid the innumerable traps that Shaitan sets for them in the hope that they may disobey Allah. So the person who is wary of his persistent enemy and fears his Creator, earns the pleasure of his Lord and is rewarded generously. The mercy of Allah knows no bounds - hence every good deed is amply rewarded. When it comes to Jihad, the reward is so great that it is evident why the true believers who participate in it shall have a higher rank than the angels.

Making Jihad against the disbelievers is the most precious form of worship as well as a command of Allah ta'ala. The most favoured task which Allah designates for His human servants after Iman and Salat is to protect and propagate Islam by declaring Jihad. When enemies attack the Muslims it becomes Fard 'Ayn (fard for every individual) for every soul, even women and children, to begin Jihad. In Surah Nisa' Allah ta'ala promises " those of the believers who sit still, other than those who have a (disabling) hurt, are not on equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above those who sit (at home). Unto each Allah has promised good, but He hath bestowed on those who strive a great reward above those who sit (at home). " A hadith emphasising the necessity of Jihad quotes Rasulullah (pbuh) " declare Jihad against kafirs with your wealth, body and tounge ".

A number of Muslim nations have been invaded either by Western imperialists or by the Communists in the past and have been under miserable conditions since then. The ultimate goal is to demolish the Islamic ideals and practices by brute force and various brain washing tactics. The same scenario is being repeated continuously to wipe out every trace of God-fearing societies. A recent example has been seen in Afghanistan. The Communist Party has been trying to brainwash the people by showing atheist propaganda movies, and publishing magazines and newspapers to inject the idea of no God. It is a requirement of the Communist Party that one must walk over a copy of the Holy Quran and bow in front of a statue of Lenin before being considered a member of the

Party. Besides these efforts to propagate atheism, the communists have been brutally massacring the people. So far thousands of people, among them the religious scholars and students, have been cruelly slaughtered. The rest have been thrown into prison.

The Afghan Mujahideen, however, are faithfully determined to sacrifice the last drop of their blood for the sake of Allah. The old people and children, who are unable to fight, escaped to Pakistan for shelter. They have been forced to leave their homes and take refuge in camps. Their sufferings because of diseases and injuries are untold and their needs are many. As this grave situation continues what are we Muslims doing for their well being? As members of one Muslim Ummah do we feel their pain? As Muslims living in peace, comfort and prosperity, can we participate in their Jihad by helping monetarily. We can not afford to stand by as idle spectators. We must come forward to help the cause of Allah in Afghanistan and support the Mujahideen in their struggle against a modern and well-equipped army. It is the promise of Allah that He will extend His help to those who are ready to die in His cause. No matter how powerful an army is, nothing can stand against the power of Allah. Those whose hearts tremble when they hear the name of Allah shall be victorious. The battles of Badr and Uhud teach us that with the help of Allah a few Muslims can overcome unsurmountable odds. As Muslims, we must respond instantly to the cry of brother Muslims. But we are in such a disastrous state that we can not even hear our Muslim brothers' screams. There are a handful of true Muslims on this earth fighting day and night to liberate themselves and establish the word of Allah. They desperately need the help of the Muslim community in America. Those Muslims are giving their lives in the cause of Allah. We Muslims have to help them. May Allah help and reward all those who are working for His cause.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

THE NEED FOR DA' WAH

It is more than six months since we purchased the Islamic Center, and over this time period it has been transformed from a desolate, boarded-up old school building into a lively and comfortable place where we have all our activities. These include the Friday prayer, the daily prayers, the 'jalsa' on Sundays and Fridays and the Islamic School for the children. Whereas we are in a much better shape than before acquiring the Center, an Islamic community cannot afford to be stagnant - we have to be dynamic. One of our problems is that the same set of people participates in the activities in the Center. The ratio of the number of people who attend (even in Friday Prayer) to the total size of the community is very small. There are several Muslims in Milwaukee who are not even aware of the existence of the Center and the activities for the men, women and children there. They need to be reminded of the importance of Salah, of Islamic knowledge, of teaching their children to be Muslim. We all need to be reminded of our meeting with our Creator and the punishment that awaits the disobedient. Living in this society, our hearts have become hardened. We need several reminders to stop the drift away from Islam which is occurring every day. It is the duty of all the Muslims to remind each other of the Hereafter and encourage good deeds and discourage the bad. In this duty we are failing miserably and we shall be held accountable for this on the Day of Judgement. We urge you to contact all the Muslims you know and encourage them to come to the Islamic Center and bring their children with them. Also, we have to meet the Muslims we do not know and invite them to the Masjid. For this purpose, on each Sunday at 10 AM we go out in groups from the Islamic Center to meet our brothers in Islam and remind each other of the purpose of our existence and our duty towards Allah. We inform people about the activities at the Center and urge them to participate. Milwaukee, by the grace of Allah, has a large Muslim population and we need more people to join us in this. So if you are free on Sunday mornings, please make it a point to join this noble cause. If not, please do this on your own - either by visiting people or by telephoning them.

THE FALL OF TASHKENT

In December 1979 the Russian troops marched into Afghanistan, having placed a stooge on the throne of Kabul. The march was carried out in the name of progress and prosperity. This in fact was the beginning of the last phase of the Russian conquest of Central Asia, the earlier phases having been completed almost one century earlier.

When the Grand Dukes and the Czars of Russia assigned themselves an imperialist role, they found that their progress in Eastern Europe had been blocked by such powers as the Ottomans. They therefore turned south and then east. They first attempted to grab the Caucasian region on the west of the Caspian Sea but came across tough resistance. It took them twenty five years to subdue the heroic struggle lead by Imam Shamil, a struggle which has become a legend in history. Having accomplished this task, they turned east. They found themselves confronted with many small Khanates which owed their existence to the disintegration of the Timurid empire. The most important of these were Khiva, Bukhara and Khokand which formed the core of Muslim Central Asia. On the periphery of this region were the nomadic Kazakh, Kirghiz and Turkmen people whose loyalties were often won by the Russians through bribery, intrigues and military harassment.

The Russian conquest of Muslim Asia was conceived and carefully planned by their top military leaders over almost two centuries. The first phase was the pacification of the kazakhs. The next phase constituted the building of military fortresses on the periphery of the khanates and making periodic excursions into them whenever an opportunity was presented by the mutual feuds of these regions. In 1850's a systematic assault on the population centers began. The stories of these encounters have much in common. They abound in the examples - of Muslim valour as well as treachery, of the devotion of a Mujahid as well as the corruption of a Sultan, of the glory of combative victory and the ignominy of overall defeat. For this reason, we need only tell you one such story-

the fall of Tashkent, a city which was a part of the Khanate of Khokand and now the most important city in Communist Central Asia.

In 1852 a large Russian force attacked the border fortress of Aq-Musjid in the Khanate of Khokand. The Khokandian forces here were commanded by Yakub Beg who, with the main body of his troops, was away from the town. The town defended only by the remaining fifty soldiers and one hundred merchants repulsed the attack inflicting heavy casualties on the Russians. One year later the Russians came back with a numerical strength of ten to one, supported by seventeen canons and the battleship Perovskii, anchored in the river, which bombarded the fort. They took the fort only after seventy percent of the defenders had laid down their lives. The Russians now advanced towards Tashkent. The Khokandian forces were now commanded by a very able general, Mullah Alam Gul. He inflicted defeat after defeat on the Russian troops on their way to Tashkent. In one encounter, when he was informed that his mujahideen had surrounded a sizeable Russian force, he issued the following orders to his subordinates:

"..... If they accept Islam and repent their actions, then render kindness to them, and they will be alive and well. In the opposite case I shall come myself ... with all my troops and artillery and blast them to dust and ashes through the power of my sword." A big part of the Russian force was annihilated in this encounter. The Russians could not make any headway until on March 9, 1865 Mullah Alam Gul was killed during a pitched battle before Tashkent. By the loss of a leader who had an Islamic zeal, the defending forces faced a leadership crisis. However, a subsequent attack on Taskent was beaten back. On June 14, 1865 the Russians, under general Cherniaev attacked Tashkent. The city was already in the grip of famine and draught. Its ruler, Sayyid Khan had fled the city. Abdur Rahman Beg, governor of the Eastern Borough of Tashkent defected to the Russians. Mohammed Sa'd Beg, a wealthy trade magnate provided information about the City's defenses to general Cherniaev. Thus on June 15, 1865 the Czarist troops stormed Tashkent.

The Russian orthodox priest Andrei Y. Malev was first through the battered Kamalan gate holding his ecclesiastical cross high before him and urging on the attack in the name of Christianity. After the fall of Taskent it took no time for Khokand's corrupt ruler Khuda Yar Khan to make a treaty of submission with the Russians.

Having been betrayed by the rulers the Muslim masses now took up the fight. A popular uprising began in July 1875 under the leadership of Ishaq Hasan who took the title of Polat Khan. Khokand's ruler sent a column against the mujahideen under Abdur Rahman Awtobashi who joined the "rebellion", a holy war now began. Naseruddin Beg, the eldest son of the ruler went over to the "rebels". Khuda Yar Khan fled the capital to seek help from the Russians. On October 9, 1875 Abdur Rahman captured Khokand and placed Polat Khan on the throne. However, by now the Russians were virtually unopposed everywhere else and could muster enormous human and material resources. The Muslim troops on the other hand were much smaller, fragmented and still disorganized. On November 11 Khokand fell to the Russians and Polat Khan became Shaheed. The Russian conquest continued into Turkmenistan and was halted in 1880 at the borders of Afghanistan which the British considered to be in their sphere of influence. The two imperialist powers agreed to use Afghanistan as a buffer state and delineated its borders.

Exactly one century later in 1980's the action was resumed and the empire opened up once again to engulf Afghanistan. The final phase has now begun. Beginning in 1947, with the independence of India, the colonial powers had rapidly folded up their empires from the three continents. The only exception to this new order has been the Russian imperialist rule over Muslim Central Asia. The once powerful Czarist empire is not only still intact but has expanded under its more efficient Bolshevik successors. A once proud, brave and fiercely independent people have been rendered a subject race and have been shut off totally from their Muslim brethren and the rest of the world. While the rest of the Muslim world is playing with its Migs, Mirages and Fl6s, the Mujahid in the mountains of Hindukush is trying to stop the steam roller solely with the strength of his conviction. This is undoubtedly the most crucial test of strength between Islam and Kufr since the days of the Sahabah, the outcome of which will determine the fate of the world.

THE SCHOOL FOR CHILDREN

After the salah, this is our most important activity. Our children have the disadvantage of growing up in an environment where most things are un-Islamic. When they go to school they are injected with norms and values that are contradictory to Islamic teachings. The situation is so bad that most of the children do not know how to read the Ouran or how to make the salah. There is no way in which the school held on Sundays can make up for the parents' responsibility of imparting Islamic education on a daily basis. However the attempt being made is to have a formal curriculum so that there is a direction to what the children learn. Currently the children attend the classes each Sunday- one to teach them Arabic and the other is for Islamic studies. There are two sections (inshallah to be increased to three soon) for both these classes, the children being divided according to their ability and knowledge. Attendance is decent- approximately fifty to sixty children are present. There are two major problems- both focus on the need for parents to be more responsible about their children's education. First, we have to get the students to come regularly- or to put it more aptly, the parents must send their children on a regular basis. This has to be done if any planned course of study is to be completed. Some weekends we have had more than seventy and sometimes there are less than fifty. Certain students disappear for a couple of weeks and turn up later. Such disruptions not only make it difficult for that particular child to progress but hamper the achievement of the class as a whole. Secondly, the parents have to play an active role during the rest of the week. They should find out what home-work was given and supervise the children while they do it. Teaching the children how to read the Ouran and memorizing the suras needs daily attention. Also, the task of inculcating in them Islamic behaviour and values, can not be achieved in two hours per week. Inshallah, we shall continue to work on making the teaching more organized and interesting and we hope that parents will play their role in the upbringing of their children.

LEARN A HADITH

On the authority of Abū 'Abdullah an-Nu'mān the son of Bashīr may Allah be pleased with them both, who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.

It was related by al-Bukhārī and Muslim.

LEARN A DU'A

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿١﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٢﴾

ابراهيم ١٤ : ٤٠ - ٤١

"My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord and accept the prayer.

Our Lord! Forgive me and my parents and believers on the day when the account is cast."

CHILDRENS' SECTION

BEST ESSAY

The children in the Islamic Studies class held on Sundays were asked to write ten sentences on prophet Mohammed (p.b.u.h.). We were pleasantly surprised that most of the essays submitted were of a good standard, making the task of choosing the best one quite difficult. Two of the essays were judged to be the best from the point of view of precision, form and contents. Those are printed below.

PROPHET MOHAMMED (pbuh)

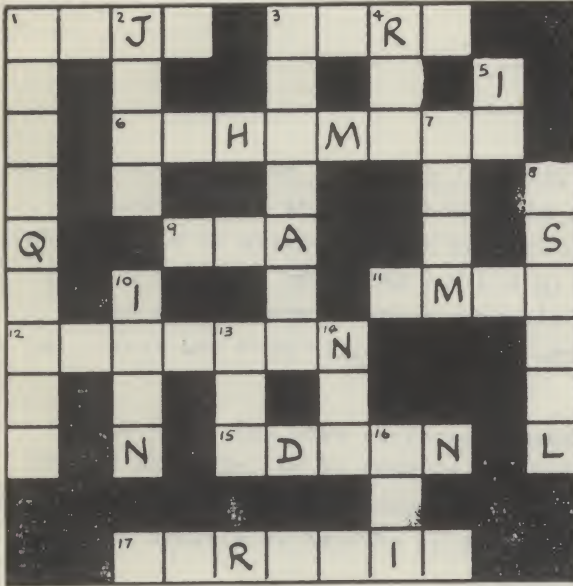
Faten Hamdan

He is our benefactor and the benefactor of mankind. He sacrificed everything for the cause of Islam. He is a tower of light which will guide mankind forever. He brought the complete guidance. He came at the time when the message of Allah was changed and forgotten by people and truth was mixed with falsehood. He practiced what he preached. He established truth and justice.

Salma Farooki

The prophet was a kind and loving man. He was a prophet when he was forty years old. He was the best prophet. He gave all of his money to the poor. He remembered the Holy Quran by heart. He preached for twenty three years trying to get everyone to be a Muslim. He went to Mi'raj and saw the heaven and the hell. When he was tortured in Mecca he went to Medina at the age of fifty two. He came back to Mecca after eight years and told a group of people who worshipped idols to worship Allah. The prophet passed away at the age of sixty three. It was very sad every one was crying.

CROSSWORD



Clues

Across:

1. Muslim pilgrimage
3. Quranic Chapter (Arabic)
6. Allah's last Prophet
9. Prophet Jesus
11. He leads the prayer
12. Month for fasting
15. Call to prayer
17. This Prophet built the Kaba, and nearly sacrificed his own son.

Down:

1. Islam's Sacred book (4,5)
2. Friday prayer
3. Islam's first pillar
4. Male sheep
5. Muslim festival
7. The first man and prophet
8. Ibrahim's son
10. Faith (Arabic)
13. Short prayer
14. He built the ark
16. Prophet Muhammad's nephew

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SISTERS' SECTION

AT - TAHARAH

Taharah is not limited to physical purity. A Muslim should strive constantly to purify his/her heart, mind, body and life in accordance with the guidance of Allah. Taharah is also a prerequisite to other ibadat, especially salah. Prophet Mohammed (p.b.u.h.) described salah as a river at one's doorstep where the person cleanses himself/herself five times every day. As this cleaning keeps the body constantly pure and fresh, so does prayer, the heart.

Muslims are commanded to keep themselves pure and clean from all kinds of impurities, not only for the purpose of saying salah but as far as possible all the time. Najasa is the Arabic word for impurity and uncleanness. Salah is unacceptable if it is offered in a state of impurity.

Types of General Najasa (General Impurities)

1. Blood of every kind and description is najas, including menstrual and post-natal blood. Exception is made regarding the blood of small insects. Also excused are small quantities of human and animal blood. In other words, if there is a smear of insect blood or just a dash of human (as in shaving) or animal blood on one's body or clothes, it is excused when offering salah. Exception here does not mean that the najasa should not be removed. It simply means that it is not sufficient cause for the invalidation of the salah. Blood of slaughtered animals which has flowed out is najas, whatever little of it remains in the animal body (as may appear during cooking) is not najas.

2. Human stool, urine, pus and vomit: Urine of an unweaned boy may be cleaned from clothes by pouring water on the affected spot. Total washing of the clothes is not necessary in this case.

3. Stool and urine of animals whose flesh is not lawful for food (e.g. cats, dogs).

4. Dead animals, those which have died by any other way than slaughtering. There are three exceptions in this category- fish and locust; dead bloodless insects such as ants and bees (if such insects fall in a liquid and die, it does not make the liquid najas.); parts of a dead animal, other than it's flesh, provided it is not used as food (this includes such things as wool, bones, horns, hair, feathers, and tanned hide.

5. Pigs and dogs.

6. Mathy or prostatic fluid which is secreted as a result of

sexual excitement. This applies to men and women. Mathy must be cleaned by washing the private parts and the affected parts of the clothes.

7. Wady is another fluid (thick). It may come after urination or due to other reasons such as illness.

8. Wine, alcohol and other intoxicants.

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حوار حول الخنزير

• فهل لك أن تسمع أسماء الخنزير؟

• لي أثنان .. ولكن أوجز

• Pig, Pork, Ham, Bacon, Sow

• جيد؟

• كلمة Barbecue, Sausage تعني لحم الخنزير إلا إذا رافقتهما كلمة

Sau

• أي لحم البقر

• كلمة Goulash تعني عظام وجلد الخنزير

• حتى الجيلاتين

• إلا إذا سبقتهما كلمة Kosher

• ثم؟

• Lord تعني دهن الخنزير .. وكذلك Shortening إذا لم يسبقها

Beef أو Vegetable

• وأخيراً؟

• المواد المثبتة Starch مثل glyceride هي من الخنزير إذا لم توافقها كلمة Vegetable

• الحمد لله أنك أوجزت ..

• لماذا حرمت الخنزير؟

• لم نحرمة نحن

• من أين؟

• الله تعالى

• ترمون المسؤولية عليه؟

• هم فقط المحلل والمحرر

• فهل كان في تحريمه حكمة؟

• انه نجس

• نعمته؟

• النجاسة في بطنه .. لأنه ياكلها

• بعض الدجاج ياكل النجاسة أيضاً؟

• فاولئك مع الجلالة

• الجلالة؟

• بهيمة الانعام التي تاكل النجاسة

• ولا تاكل؟

• نجس حتى يطيب لحمها

• ولماذا؟

• إن فعلت ذلك مع الخنزير؟

• انه ياكل نجاسته هو!!

س: إذا مرست امرأة وأحتاجت الى دم وأحفظ من شخص أحبب لها (.. ي.. ليس من محارمها..)

د م: ثم عافاها الله تعالى ثم غلب ذلك الشخص على الزوج بها هل يجوز أو لا؟

ج: ما ذكر من أخذ الدم من الرجل للمرأة وحفظها به للتقوية لا تنتشر به العمة ولو أكثر كما تنسب بالزنا .. وكذا الحكم لو حقن الرجل دم امرأة وعليه يجوز لغيرها أن يزوج

س: إذا جامع رجل زوجته ولم ينزل فهل يجب عليه العسل؟

ج: إذا جامع الرجل زوجته وجب عليها العسل معها وإن لم يكن أنزال فليس بشرط .. لما ورد عن أميرة رضي الله عنه قدس سره قال: لا يصلح للمسلم أن ينجس بين شعبوا الأربع ثم جهنم فقد وجب العسل متفق عليه .. وزاد مسلم: وإن لم ينزل ..

للتنبيه

يتشرف مركز ملوحي الإسلامي أن يقدم خدمات التذات والشريط الإسلامي .. مع إعلم أنه يوجد لدينا تسجيلات للقرآن الكريم والمحاضرات الإسلامية للشيخ: كشك - حسن ايوب - محمد قطب - بقان وغيرهم من العلماء الفضل .. كما لدينا كتب في التفسير والفقه والعقيدة والحديث والربو الإسلامية والفكر الإسلامي من إصدارات مركز الملوحي الإسلامي ..

المراسلات والاستفسارات مع عنوان إتبالي

REMINDER!

Tapes of Qur'anic recitations can be purchased from the MSCA taped Qur'an project, and Islamic books in Arabic & English are available through the MSCA books projects ... for more information send to:

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Milwaukee, WI 53201

Tel. (414) 272-0515 or (414) 332 6060

مقتطفات

خبر الصبيان على نبيهم

حكى أن غلاماً من أهل البحرين خرجوا
يلعبون الكرة وأسف البحرين قائم ،
فوقعت الكرة على صدره فأخذها فحملها
يلعب بها منه فأى ... فقال غلام منهم :
يا لله بحرية محمد رسول الله لا ردتها
علينا ... فأى وأخذ يسير ليلهم يسير
فأقبلوا عليه به صيهم بهيرونه حتى مات
فوقع ذلك إلى عمره الخطاب حتى لكونه
فوالله ما فرح بفتي ولا غنية كفره
تقبل الغلام لذلك الأسقف وقال :
الآن عز لرسولهم ... ان احلوا صغاراً
شتم نبيهم فخطبوا وانفجروا ... وأهدر
دم الأسقف

حاكم سوريا الجديد

حاكم سوريا الجديد يوري اندرونوف لقبه
السفاح يتكلم العربية بلهجة وانه زوجة
يهودياته ... فخلول رئاسته لموازاة الممارات
ارتفعت نسبة الهجرة اليهودية من بغداد إلى
الحدود لم تفرط من قبله ...

حزب البعث

١. ولد حزب البعث من السنوات الأخيرة من الحرب العالمية الثانية في دمشق
ويكنى لم يأخذ صفة الحزبية إلا بين عام ٢٦-١٩٤٨م.
٢. بدأ الحزب براد من الأفكار العربية وبعض الأفكار اليسارية ...
٣. يعتبر الناصري "زي الأرسوزي" السوري القادم من لواء الإسكندرية ...
الذي الأول والذي كان ينظر للعاجلية قبل الأسلام كعصر العروبة الذهبي
٤. تبنى بعدها ... ميشيل عفلق وصلاح الدين البيطار ... ويشير سامي الحنزي
(وهو يعني قديم) إلى أنه كان يسمع من داخل الحزب أنه عفلق كان
حاسوساً انجليزياً ... وصلاح حاسوساً لأكثر من جهة واحدة ...
٥. بعد تأسيس حزب البعث العربي انضم إليه حزب أكرم الموراني "الحزب
العربي الاشتراكي" ... وسُمي الحزب الجديد "حزب البعث العربي الاشتراكي"
في عام ١٩٥٢م ... وذلك في عهد أديب السيفك ...
٦. وقد بقي الحزب بعداً عن الصياهر ... حتى جاء عام ٥٩-٦٠م فتنى الحزب
الاقباه الناصري في سوريا والجزيرة والعراق ولبنان وتركوا بجانب
الوحدة عام ١٩٥٨م ... ولكنهم لم يستطيعوا تحقيق أي تقدم حزبي حقيقي
في ظل اتحاد الناصرية ... لذلك وجدنا البيطار يوقع على وثيقة الانفصال
وجدنا أكرم الموراني وجاعته يزيون الانفصال كلياً ويشأ يكون في
نصفية الوجدوين ...
٧. السيطرة البعثية على النظام لم تتم إلا بعد انقلاب ٨ مارس ١٩٦٣م ...
وبذلك في يوليو من نفس العام وبعد التخلص من الوجدوين والناصرين
الذين شاركوا في الانقلاب ... وبدأ ما يمكن أن نسميه الاضطراب البعثي السوري
٨. خلال السنوات ٦٣-٦٦م لعطف عفلق بروز الدور السوري الطائفي
وقضيه يحاول التذير من ذلك ... وتكون جميعاً من الناصري صلاح
جديد والدروزي سليم حاظم ودرسماني عبد الكريم المندي أطاح
بالقيادة القومية ليشيل عفلق وذلك باسم القيادة القومية لبيت ...
وفي الفترة ٦٦-١٩٦٩م تم التخلص من حاظم والمندي وأصبح
الصرام على السلطة ليس بعثياً فقط بل أمس الصراع إلى داخل الطائفة
الناصرية نفسها لينتهي بما شئت الحركة الشعبية التي قادها
الأسد ... وما هي شعبية وتلكا تكتسبة كلهم فيها من صلاح جديد ...
واختبر بعض العراقيين السياسيين أم سقوط الأخير وصعود الأسد
بنائة تحول جديد في حزب البعث وانتصاراً للحزبة الممارات
الأمريكية التي دعمت هذه الحركة الشعبية ...
٩. وبعد وصول الأسد ... توقف النظام عن المناداة بحزب الناصر
الشعبية ... وأعلن لأول مرة موافقته على قرار الام المتحدة
شتم ٢٤٤ ...

طريق فلسطين

مجلة دورية
تصدر عن الاتحاد الإسلامي
لفلسطين في أمريكا الشمالية
P.O. Box 5425
Raleigh, N.C. 27650
U.S.A.

المجتمع

اسبوعية اسلامية
تصدرها جمعية الصلح الاجتماعي
ص ب ٤٨٥٠ - الكويت

مجلة الأمن
ALAMAL
P.O. Box 5156
اصبوعية شهرية
تصدرها في
BLOOMINGTON,
IN. 47402
ارنيكا اشعالية
Tel. (312) 332-4700
رابطت الشبان المسلم لعربي

مواقيت الصلوات لمدينة ملواكيه

مارس		APRIL	
Date	Time	Time	Time
16	6:44	6:02	12:00
17	6:42	6:00	12:00
18	6:40	5:58	11:59
19	6:39	5:57	11:59
20	6:37	5:55	11:59
21	6:35	5:53	11:58
22	6:33	5:51	11:58
23	6:31	5:50	11:57
24	6:29	5:48	11:57
25	6:27	5:46	11:57
26	6:25	5:44	11:57
27	6:23	5:42	11:57
28	6:21	5:41	11:56
29	6:20	5:39	11:56
30	6:18	5:37	11:56
31	6:16	5:35	11:56

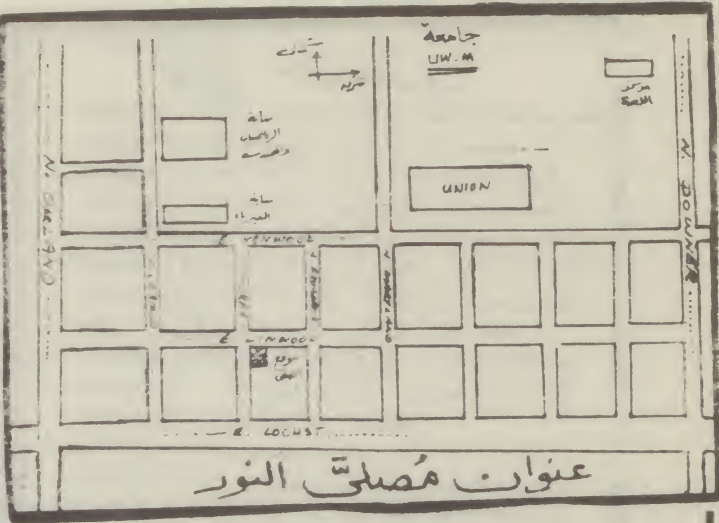
مارس		APRIL	
Date	Time	Time	Time
1	6:14	5:34	11:55
2	6:12	5:32	11:55
3	6:10	5:30	11:54
4	6:08	5:28	11:54
5	6:06	5:27	11:54
6	6:04	5:25	11:54
7	6:02	5:23	11:53
8	6:00	5:21	11:53
9	5:58	5:20	11:53
10	5:56	5:18	11:53
11	5:54	5:16	11:53
12	5:52	5:15	11:53
13	5:50	5:13	11:52
14	5:48	5:11	11:51
15	5:46	5:10	11:51
16	5:44	5:08	11:51
17	5:42	5:06	11:51
18	5:40	5:05	11:50
19	5:38	5:03	11:50
20	5:37	5:02	11:50
21	5:35	5:00	11:50
22	5:33	4:58	11:50
23	5:31	4:57	11:49
24	5:29	4:55	11:49
25	5:27	4:54	11:49
26	5:25	4:52	11:49
27	5:23	4:51	11:49
28	5:21	4:50	11:49
29	5:19	4:48	11:49
30	5:18	4:47	11:49

دعوة
للتعاقد بمصرية لإيجاد الاسلوب
للمطبخ
في أمريكا الشمالية



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60690
U.S.A.

أ.و:
17 Park Street
JERSEY CITY, N.J. 07304



عنوان مُصلتي النور

أخي المسلم : نختار وزعتك من أجل ترحيبك والسلام عليك ورحمة البركات
وزعمك من أجل إقامته سعيه في "ملوك بولندي وكسند".
ولمزيد من بعد بيت متاجر لخدمة الوافدين والناطقين
باستمرار غرضك فيه ... ونوارة :

شقة رقم 3 2007 E. LINWOOD

ويوجد به مكتبة ... وكتبه صفيق ... وصالة للجمع
الأصغر ... فإذا وصلت يا أخي فاعلم الآ الاتصال
بمناخ رقم : 332-6060 (4/4)
وسأكون مساعدك بقدر الاستطاعة
(... الخاطيت أعلاه سأعذك بأذن الله في معرفة المكان ...)

ذكرت فأن الذئوب تنفع المؤمنين : يذكر أحوالنا الكرام بالوقت
، جلسة الجمعة (بالعشر والديفيم) ... بعد المغرب ... بالمركز الإسلامي
، النشاط الرياضي ... بعد ظهر يوم السبت ...
، الزيارات والمجالات الجماعية ... للجمع الساعة ٦ صباحاً كل أحد
بالمركز الإسلامي ...
، جلسة الأحد ... (بالديفيم) ودراسة الصفار (بالعشر - خمسة
لغة مرسية وأخرى من نيت) ... سرمد بنظر إلى (بعضهم)
، الإفطار الجماعي يوم الخميس ... بمصلى النور .

عنوان المركز الإسلامي : 4707 S. 13th Street

من الذي يطلق عليه شهيد

يتداول كثير من الناس في هذه الأيام كلمة الشهيد وينسبون هذه الكلمة بما حصل من معاني سامية الى من هب ودب من الناس ..

لقد أجبنا رسول الله صلى الله عليه وسلم عن إهداء فقال عندنا سألت رسول الله صلى الله عليه وسلم الصحابة ضحوا لله عليهم

" ما تعدون إهداء فيكم ؟

قالوا يا رسول الله ... من قتل في سبيل الله فهو شهيد ... قال : انه شهيد أعتب إذا لقليل .

قالوا : فمن هم يا رسول الله ؟

قال : من شق في سبيل الله فهو شهيد ومن مات في البطم (داه لبطم) فهو شهيد والفريق شهيد " أفروه مسلم .

كذلك سمع إهداء الذير ذكرهم رسول الله صلى الله عليه وسلم في الأحاديث الصحيحة :

المقتول في سبيل الله - الميت في سبيل الله - ميت

الطاموس - ميت لبطم - أفروه - الميت

سم لخدم - موت المرأة في نفاها بسبب

ولها - الموت بالحرق - الميت بذات جنب

(... وشورم حار يعرض في إغواء لبطم

للأضلاع ...) - الموت بداء لسل - الموت

في سبيل النفع عمر المال أو النفس - الموت

مرايط في سبيل الله - الموت على عمل صالح .

ننقل الى أجر الشهيد :

قال رسول الله صلى الله عليه وسلم : للشهيد عند الله ستة خصال

يفقر له في أول دفعه من دمه ، ويرى مقعده

من الجنة ، ويجازى من عذاب لغيره ، ويؤمن النزع

الأكبر ، ويحلى حلية الإيمان ، ويزوج من حور

العين ويشتق في سبعين إنساناً من أثاره " حديث صحيح .

من المسؤول عما نحن فيه

مسئولية الجماهير :

بجهلهم وانحرافهم شيئاً فشيئاً عن الإسلام ... حتى كادت أن تنسخ عن الإسلام ... وجهاير المسلمين ألفت لفسقهم والكفر والحاد حتى أصبحت ترى كل ذلك فقطنة أوضاعاً لتخالف الإسلام . إله جهاير المسلمين بترهم دينهم فقدوا الفقه والعرف والكرامات الحقيقية ... وأصبوا يعيتون عبداً للأغوياء .. عبداً للاستعمار ... وعبداً للحاكم ... فهم في غفلة من دينهم ... عمر دنياهم .. ومداً أنفسهم ...

مسئولية الحكومات الإسلامية :

البعثت الإسلام من شؤون الحياة ... واختارت للمسلمين ماحرته عليهم الله وحكمته نهم بغير حكم لهم ... وأقامت لمجتمع الإسلامي على وضاد والأفلاك وعلى الهنود والعصيدة وعلى الشرق والطغيات .

مسئولية علماء المسلمين :

لأنهم لم يظهروا الاستعمار ويطهروا الحكومات الإسلامية ... ولم يبينوا للمسلمية حكم الإسلام في الاستعمار والفساد ولم يهاجموا وضعا من الأوضاع المخالفة للإسلام ...

القلوب ثلاث

القلوب في الثبات على الخير والشر والترديد بينها ثلثة :

الأول : قلب محمد بالقوى .. وطهر عن خباياها لإخلاق فتقو في خفايا الخير من خزان العيب فعمله الملك بالهدى .

الثاني : قلب مخدول ... مشعور بالهوى مندس بالخبايا

ملوث بالأخلاق الذميمة .. فيثوى فيه سلطان الشيطان

لاشعاع طانة ويضعف سلطان الإيمان ...

الثالث : قلب يبتدئ فيه خاطر الهوى .. فيدعو الى الشر

فيألفه خاطر الأعيان فيدعو الى الخير ...

الأدب

حجاب كاريكاتيري

١. أخواتي المسلمات أمة الحجاب الشريفة يجب أن تتأمر فيجب
إلزامهن بالهبة : ١- استيعاب جميع لبدن (مع حواشي
الوجه واليدين).
- ٢- أنه لا يكون زينة في نفسه .. بحيث لا يلفت النظر
الرجال أبداً ...
- ٣- أنه يكون صميماً لا يشف .. بحيث لا يشف لونه ليشرق ...
- ٤- أنه يكون فضفاضاً غير ضيق ...
- ٥- أن لا يكون معطراً ...
- ٦- أنه لا يشبه لباس الرجال ...
- ٧- " الكافرات " ...
- ٨- لا يكون لباساً مشهوراً (أي كورديلت متفاديه
في الدنيا ... أو تلبسه رياءاً) .

وصفه من أخواتنا المسلمات اللواتي لا أعرف عليهن كلفهن كيفن ذلك
لهن الله .. فممن من تضع (الاشارة) بمنظرة الرأس
وقد حذر من من غرق شعراحت ثيابا هكذا لغطاد
وإذا نظرت إلى وجهها ربح أحصاف (الزينة) ... ونحن نعلم
أنه لا يجوز وضع أي نوع من الزينة في الوجه والتبرج
حار حمة له ... والمعصم منهم بيده منهن منطقة لعن
من زرع .. فعلياً أخوات المسلمات التي قبلت عهد العالم
دنيا (خفيف ... والأبصار من هذا الحجاب الكاريكاتيري ...

ظاهرة الخوف

١. أخواتي المسلمات أمة الحجاب الشريفة يجب أن تتأمر فيجب
إلزامهن بالهبة : ١- استيعاب جميع لبدن (مع حواشي
الوجه واليدين).
- ٢- أنه لا يكون زينة في نفسه .. بحيث لا يلفت النظر
الرجال أبداً ...
- ٣- أنه يكون صميماً لا يشف .. بحيث لا يشف لونه ليشرق ...
- ٤- أنه يكون فضفاضاً غير ضيق ...
- ٥- أن لا يكون معطراً ...
- ٦- أنه لا يشبه لباس الرجال ...
- ٧- " الكافرات " ...
- ٨- لا يكون لباساً مشهوراً (أي كورديلت متفاديه
في الدنيا ... أو تلبسه رياءاً) .

حيث أن الون مسلمات

١. لا أذكر من الكلام واللغو .
٢. لا أذكر من ولا أفشي حراً أو تمن عليه .
٣. ارتاح من عناد التفكير في الكماليات ... وأركز على العلم والدين .
٤. أغضب له ولا أغضب لنفسه .
٥. لا أفتخر من الأرض فأعمل لها .

دعوة

للأخوات المسلمات للمشاركة في المشاطات النسائية
بمشارطة نشاط باللغة العربية يوم الجمعة يشمل
بالإضافة إلى نشاط النادي النسائي الإسلامي
المتنوع والسريع ورحمة العفة وبعض الأمور الاحتشامية ...
التي هي مشهورة في المناطق والبلد ... كذلك هناك نشاط باللغة الإنجليزية يوم الأحد من بعد صلاة الظهر إلى العصر .
للاستفسار ... الأخت أم هديل ... ت/ 3326713 ... والأخت أم هيا ... 7620788 .

من جوامع كلمه صلى الله عليه وسلم

مارواه أهل الصحيح عن علقمة بن وقاص الليثي عن عمر بن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول :

" إنما الأعمال بالنيات وإنما لكل امرئ ما نوى ، فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ، ومن كانت هجرته إلى دنيا يصيبها أو امرأة يتكبرها فهجرته إلى ما هجر إليه "

قال أبو إسحاق حمزة بن محمد الكوفي : سمعت أهل العلم يقولون : هذا الحديث ثلث الأقسام ، والثالث الثاني مارواه البخاري به بشير أنه رسول الله صلى الله عليه وسلم قال :

" أقدم بين والمرام بين وبينهما أمور مشبهتان ، فمن تركها كان أولى لبنيه وضربه ، ومن واقعها كان كالمراعى حول الحمى ، وأدرك لكل صلاح حمى ، وأدركه صلى الله عليه وآله كفايته "

والثالث الثالث ، مارواه مالك عنه ابنه شهاب عنه علي بن حسين أنه رسول الله صلى الله عليه وسلم قال :

" من حزن أسلم المرو تركه ما لا يعنيه "

من معجزاته صلى الله عليه وسلم

• عن رفاعه بن رافع قال : رُميت بسهم يوم بدر ففُتئت غيبتي ، فبصق فيها رسول الله صلى الله عليه وسلم وبعاني ، فما آذاني منها شيء بعد .

• ما أخبر به في حياته صلى الله عليه وسلم وذو من مأخوذ من القرآن ... قال تعالى تَبَيَّنَ لَنَا لَهَبٌ وَتَبَ ما أنقذ عنه ماله وما كسبه ، سيحى ناراً ذات لب ، وإمرأته حمالة الحطب ، في حينها

جل يوم مسد ... فأخبر أنه عملة أبا لهب سيدخل النار هو وإمرأته ، وما شأ مدته ، وقد رآه الله أنهما مائتا على شركهما ، ولم يسألهما حتى ولا ظاهراً

وهذا سر دلائل النبوة الباهرة .

• ومنها أخباره صلى الله عليه وسلم في مقبرتي عليه من آفة طلع وأنت قائله يخضب لحية عليّ من دم رأسه ، ففتر في راحته ليلة الجمعة ليعترف ليلة جمعة من رمضان خطبه عند ما خرج ليؤم

الناس لصلاة الجمر ففزع ابن بلعم بكسيفه على قرنيه فقال ربه على حيتته رضي الله عنه وأرضه ... فوقع طبعه ما أخبر به النبي صلى الله عليه وسلم .

• ومن ذلك رد غيره قتادة بن النعمان فقد أصيبت عينه في غزوه أحد حتى وقعت على وجهه ففرها النبي صلى الله عليه وسلم فكانت أحسن عينيه وأحدهما نهاراً ..

• وقصة ارتجاف جبل أحد ... وذلك أن النبي صلى الله عليه وسلم صعد أحداً ومعه أبو بكر وعمر وعثمان فزحف بهم فقد رسول الله صلى الله عليه وسلم أُنشيت أحد فأنما علي بن أبي طالب وصديقه وشهيدان وصار كما قاله ... (لاحظ الترتيب صديقه وشهيدان) ..

في ظلال القرآت

يا أيها النبي قل لأزواجك : إن كنتن تردن الحياة الدنيا وزينتها فتعالين أمتعكن وأسرحكن سراحاً جيلاً
 وإن كنتن تردن الله ورسوله والدار الآخرة ، فإن الله أعدّ للحسنات منكم أجراً عظيماً سورة النساء
 لقد اختار النبي صلى الله عليه وسلم لنفسه ولأهل بيته عيشة الكفاف ، لا يعجز عن حياة المتاع فقد عاش عيشة معتد
 له الأرض وكثرت غنائمها وحمل فيؤمها واختار من لم يكن له سر قبل مال ولا زاد ؛ ومع هذا فقد كان
 أكثر عيشه ولدتوقد في بيوتهم ناز ، مع جوده بالصدقات والهبات والهدايا ، ولكنه ذلك كان احتياطاً
 للاستعداد من متاع الحياة الدنيا وبغية حياصة عياله الله ... رغبة الذي يملك ولكنه يعف ويستطيع
 وغيتار ... ولم يكن له سر إلا صلى الله عليه وسلم مطلقاً عن عقيدته ولا من شريعته أن يعيش مثل هذه العيشة
 التي أخذ على نفسه وأهل بيته .. فلم تكن الطبقات حرة في عقيدته وشريعته ، ولم يحرم على نفسه
 حين كانت تقدم إليه عفواً بد تكلف ... وتعمل بغير يدج بمصادفة واتفاقاً لدرجة أرواحها ولا
 تتجه لها ولا انغماس فيها ولا اشتغال بها .. ولم يكلف أمة كذلك أنه يعيش بعيشته إن
 احتاجها لنفسه إلا أنه يختارها من غير استعارة على الذائب والمتاع وانطلاقاً من ثقليها
 إلى حبيب الطرية لتمامه من رغبات النفس وسعوطها ...
 ولكن نساء النبي صلى الله عليه وسلم كن نساء من البشر لهن مشاعر البشر .. وعلى فطرتهم ذكر الموت
 وقربون من ينابيع النبوة أكثر من فام الرغبت الطبيعية في متاع الحياة ظلت حية في نفوسهن ...
 فلما أن سئلت لسة والرخاء بعدوا أفاض الله على رسوله وعلى المؤمنين راحة عيشهم
 في أمر المنفعة فلم يستقبل ذلك المراجعة بالترحيب ... إنما استقبلها بالأسى وعدم الرضا ...
 إذ كانت نفسه صلى الله عليه وسلم ترغب في أنه يعيش فيما اختارها لها من ملاقة وارتفاع وعيش ... متوقفة
 من الاشتغال بمنزلة ذلك الأمر والاحتفاد به أدنى احتفال .. وأنه نزل عيالاته وحياة من يلزمون
 به مع ذلك الأمر الساي الوضئ المبرم من كل ظل طيف الدنيا وأوساها لا يوصفه حلالاً ولا حراماً ...
 فقد تبين الحلال والحرام .. وكان من ناحية التحرر والانتظام والملك من هوأف هذه الأرض الرضية

أخي
هل
تذكر

وإنت آمن في سربك ومعتن في نفسك - أنه لن أخوة مثركين متوعين ؟
 وإنت في جموعة تعيش ورغبة ... أنه لن أخوة بقا تنوير الطواحيات وجعلهم في الجوارح ؟
 وإنت تدعبلو أخوة أو طفلة الصغرى ... أنه لن أخوة أيتاماً صغاراً انزعوا من الرأفة ؟
 وإنت دافئ من جمعان ... أنه لن أخوة في اصقاع الأرض يلتمسون الصقيع وتعوزهم العتمة ؟
 هل تذكرت فبدلت ذلك ... وأملت الفكر ... وأندرت النفس لغفرتهم واقفوا أترهم ؟ ...

قضايا المسلمين كثير من شرق الى غرب لعالم الاسلامي .. فتقدم قضية المسلمين في البليزر ... في كمبريا ... في الهند ... في
انفاستان ... في فلسطين ... وعدد ونسب ... وغيرها .. جنوباً في العراق واورشليم وعدن ... ولونظنا في هذه القضايا
لوحياً من اسبابها الرئيسية ... حب البطش واخضاع المسلمين من قبل امريكا وعملائها (في شكل استثمار وتبشير) اورشليم
وعملها (في شكل تدليل وتخير) .. ومنه ابرزت قضية فلسطين وإنفاستانه ... كلاهما بلد مسلم .. احدهما استولت
عليه روسيا ... والاخر (فلسطين) استولت عليه روسيا وامريكا معاً (.. روسيا بارجال واربابها بالسلح) ... احدهما اتحد الجهاد في
سبيل الله كهدفاً واسلوباً لمعالجة هذا المقتدي والنتيجة ظهور بوارر لنهر باذنه له ... والآخر اختلقت فيه طريقة وفن
مقاربة لهذا المقتدي فأضحت النتيجة استبعاد القضاء عليه ظاهرياً (مؤدية بيرت ...) .. فلنجد المرتبة عمر قضية
فلسطين ... فالمقضية اسلامية ... القضية جزء من دار الاسلام اغتصبه العدو الاسلام ... وليرجع الله
بالاسلام .. فالمقضية ليست كما يسميها البعض .. قضية ارض الارط .. أو مشكلة الفتح العربي لاسرائيل ... ومشكلة فلسطين
والتي هي محلها ومشكلة اللاجئين ومشكلة حدود ومستمرات .. وارض مشقة آمنه

فمن لنا جامعة الطران كالبوني ليتكلم باسم شعب فلسطين المسلم ... ولد باليانت فزحج لوانه فبعد على الصلح ليهود ..
ولد زهدي الطريفي سمحاً في الام الحق (نضال في كتابي مقصود) ... وللاهورج جيش مهاجر فزحج
العقيد محمد حماد ... ولد لنايف حواتمه (نضال في اريفي) عمل لتفتيت المقاومة والشقاق ... ويبدو
ورقانه دوله علمانية ... لقد التي مثل هؤلاء في روح الناس أنه الجهاد " رجعية وعلمة للابدية ..
وقد ضم رانماها محمود الحق الاسلامي باستمرار ويستسلمون في الدفاع عن قضايا النوار المارسيه في
نيما انوا والسفادور وغيرها ! ... ولم يع هؤلاء أن الاسلام اعتبر الفواح عمه لولن دار الاسلام
جهاداً في سبيل الله ...

ولنا في حاجة لخدمات تقصى بالاسلام والعربية ... ولي لم تظلم مصاصية واحد (خلال حرب بيرت ...) وهناك ملاحظة
فالحقار تولن حقاً للمقاومة طرد دلالة واضحة على أنه قامة نزع باتوا يخشونه على أنفسهم من هؤلاء
الذين خذلهم في حروبهم الاضيق عن سابع نية ... خضعتا جبهة الصمود والتدي (أوجهة الجود والتخلي)
فمن في حاجة الى مجاهدين مخلصين لهدمهم اعلا وكلمة الله وطرد المستعمرين ... وانه وجود مجاهدين من بالتمام ومنفذين
واندريسيا وغيرهما من اليهود الاسمية غير لهمجة (.. التفتت لهم مهورهم يؤيدهم لهدمهم ومعد لاسرائيل
المسمى انصار ...) هو دليل على رغبة المسلمين في الجهاد اذا فتح لاهم المجالات .. يقول أحد قادة الجهاد
الاقطافيه " .. العامل المشترك هو انه عند الاسلام والمسلمية انه ماله عمه واحد ... فالكفر مله واحدة ..
والسوءه ايضا أمة واحدة ... فمنه لا نخزا قضايا فاللنا وآسالنا واحدة ... فمنه نحن أفتنا جنود
الاسلام سواء في فلسطين أو انفاستانه ... فالمقضية اسلامية ... وحده الكفر واحد وهو كما قال تعالى
" ولا يزالون يقاتلونكم حتى يردكم عند دينكم انه استطاعوا "

البعض من قادة المقاومة يرفض جعل الحرب اسلامية ويتعذر بوجود بعض النصارى مع المقاومة



تصدر عن جمعية الطلبة والجالية المسلمين
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